

PARSHAS SHMINI, TAZRIA - METZORA

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PARSHAS SHMINI: DON'T LET GO OF YOUR BITACHON

In today's *parshah* the Torah tells us that Moshe says to Klal Yisrael, אשר צוה ה' תעשו, "this is the matter which Hashem commands you to do," and if you do that, וירא אליכם כבוד ה', "the glory of Hashem will appear to you" (Vayikra 9:6).¹ This is when they founded and established the *Mishkan*. This *passuk* seemingly is difficult to understand because this is in *passuk vav* and it says this is the matter that "Hashem commanded you to do" and then "His glory, His *kavod*, His Shechinah, will appear to you." The question is: a few *pessukim* earlier (v. 3) it says, קחו שעיר עזים לחטאת, "take a *se'ir izim* for a *korban chatas*," כי היום ה' נראה אליכם, "because Hashem will appear to you today." So *lechorah* once it had already told us in the first *passuk* that Hashem will appear to you today, why does Moshe Rabeinu have to repeat, "this is what you should do and the *kavod* Hashem will appear to you"? It already told me earlier that if you bring these *korbanos*, the *kavod* Hashem will be shown to you.

This question is dealt with by the Alshich.² Rav Moshe Alshich (1508-1593) in his *sefer Toras Moshe* says an interesting *yesod*. I was always wondering about the first *pessukim*, they seem to be like instructions laying out what you're supposed to do on the eighth day of the dedication of the *Mishkan*. He says that from these *pessukim* you learn seven amazing teachings in *avodas* Hashem. This *passuk* we just mentioned is the sixth lesson in *avodas* Hashem. And what's the lesson? It's the *ma'alah* and the advantage of *bitachon* in Hashem. And he says as follows.

It's a very important *yesod* because people who struggle with having *bitachon* struggle with this *nekudah*. It says that sometimes it appears to a person, that he's being an *oved* Hashem *belev tamim*, with a complete heart, and he wants to have *hatzlachah*. He wants to have a child. Maybe he wants a *shidduch*. Maybe he wants a house. Maybe he wants a car. Maybe he wants a job. The person goes into *bitachon* mode and he starts to work on it. Sometimes

Hashem delays the delivery from the "Amazon headquarters" and his *yeshuah* doesn't come as quickly as he would like, and he gets demoralized. He gets down. "Why isn't it happening?" a person asks himself.

HASHEM DELAYS YESHUOS TO TEST OUR BITACHON

And the Alshich says the *yesod* that this *passuk* is teaching us is that a person should not let go of his *bitachon* baHashem. If a guy embarks on *bitachon* to find a house and he says Hashem, "You're *mezaveg zivugim* and I know You chose a house for me. You said *bayis ploni leploni*. I don't have to know how. I don't have to know what. I don't have to know when. Hashem I am *boteach* in You." And let's say it's delayed. It doesn't happen as quickly as you would like. The key is: don't let go of your *bitachon*! You should continue strengthening yourself in *bitachon* because Rav Moshe Alshich says you should know that Hashem is testing you if you're strong in your *emunah* and your *bitachon* in Him and He's delaying your salvation only in order to test you and have you improve in your *bitachon* in Hashem. If you'll withstand the challenge and continue with your *emunah* in Hashem, if you won't give up and drop the ball, then you will be *zocheh* to the *yeshuah*.

Now this applies to when a person has absolute *bitachon* in Hashem. You know, sometimes a person thinks they have *bitachon* in Hashem and they're mistaken. They don't have *bitachon* in Hashem. Or sometimes a person thinks that his *bitachon* in Hashem is to get exactly what he wants and likes and would desire, is acceptable *bitachon*. It's not. That's stupidity, because Hashem chooses a *shidduch* for you. You don't choose your *shidduch*. I don't care how much you're *boteach*. The most your *bitachon* can get you is that Hashem will deliver to you the *shidduch* that He chose for you.

Let's say a person wants something he can't get. It's not going to help. I know a person who called me and said, "I would like a big house, so could I go for the \$2.5 million home?" I said, "What do the average homes cost in your neighborhood?" "Average is a million three." I said, "So why would you go for two and a half then?" He said, "Because I have *bitachon*." I told him, "You're just a greedy *ba'al ta'avah* and that's not called *bitachon* and forget about it. Look for a regular house. You'd like a big house? Everybody likes a big house. Do most people have big houses? No. So let go."

Now, this *yesod* explains a number of episodes in history. Number one, did you ever wonder, I know I did, when it came to the Yam Suf Hashem said, "I want to see you have the *emunah* and the *bitachon* in Hashem and I want you to walk into the Yam Suf." Now, there were some people that came running. Some say just Nachshon. Some say one *shevet*. But there were people who had *bitachon* in Hashem and stepped forward.

¹ ויאמר אל אהרן קח לך עגל בן בקר... ואל בני ישראל תדבר לאמר קחו שעיר עזים לחטאת ועגל וכבש בני שנה תמימים לעלה. ושוש ואל שלמים לזבח לפני ה' ומנחה בלולה בשמן כי היום ה' נראה אליכם... ויאמר משה זה הדבר אשר צוה ה' תעשו וירא אליכם כבוד ה'. (ויקרא ט:ו-ז)
² ז"ל: עוד למוד ו' והיא ענין מעלת הבטחון שאם יראה לו שהוא ית' מאחר מעשות את שלו או הבטחתו בל ירפו ידיו בעבודה אשר יעבוד פן מנסה ה' אותו אם חזק באמונתו ואמין לבו במעלת הבטחון ומאחר הוא ית' עד יצטער ויתחזק באמונתו יתברך כאשר קרה לנו עם בני ישראל בקריעת ים סוף שלא קרה הם עד באו ישראל במים עד חוטמם מפורש אצילנו על פסוק דבר אל בני ישראל ויסעו (תורת משה - אלשיך, ויקרא ט"א)

Now, when they put their feet in the water, did the water split? I would have thought if you have *emunah* in Hashem, if you have *bitachon* in Hashem, and you walk into the water, it should split for you! Now if you're wearing a big tube, one of those big tires, a truck tire, around you, that doesn't show you have too much *bitachon* because you're tubed up. But if a guy walks in straight? That shows he has *bitachon*. They're walking further. Now they're up to their ankles. They keep going. Now they're up to their knees. They say, "I'm *boteach* in Hashem that Hashem is going to split the sea." And then they get up to their hips. Now it's starting to get a little shaky. You're in the sea. And then you go a little more. You're up to your belly button and then you get up to your chest and your breath is coming a little bit quicker now. And then you're holding by your neck and you think, "Nu? Hello!? You told me if we go in and we have *bitachon* You're going to split the sea! You didn't produce. Hashem, You didn't give it. What's going on?"

What would the average person do? He'd say, "Forget about it." He would turn around, jump into the water and start to swim back. That's not what happened though. They kept on going. It says in *Chazal* they said to Hashem, "This is now the final point. It's *באו מים עד נפש*. We can't go any further." They're going to drown. In that second Hashem said, "Bingo." And at that point the water split.

What did Hashem want from them? You know what Hashem wanted? Hashem said, "I want to test you." The *bitachon* you have to have to walk into water up to your ankles is a lot less *bitachon* than you have to have to walk in up to your knees, and the *bitachon* you have to have to walk up to your hips is more *bitachon* than up to your knees. And you need more *bitachon* up to your chest and then up to your neck.

Hashem tests people a lot of times to see if there is *bitachon*. I get a lot of calls from people saying, "I had *bitachon*. It didn't work out." They're all disappointed and upset. I said, "Chill out. You know what it shows? It shows you didn't have *bitachon*. If you got so disappointed because Hashem didn't deliver it on your terms, that shows your *bitachon* was *shvach bitachon* and that's why you didn't get it, because you didn't have enough *bitachon* or the right *bitachon*, to deserve it."

SHAUL VS. DAVID

Now, there was a famous story in history, which every time I read it in the *navi* it moves me. So I'm going to share it with you. But you have to know there was a contrast. The first Jewish king was named Shaul. Shaul was appointed king, and a short while after that the Plishtim, the Palestinians of old, came to do battle with Klal Yisrael. It records this in *Shmuel Alef perek yud gimmel*. It says over there that the Plishtim gathered to do battle with Klal Yisrael.

Just to give you some numbers over here, it says there were *שלישים אלף רכב*. Do you know what that means? Thirty thousand chariots. Can you imagine 30,000 chariots? I can't imagine that. That's an awful lot of chariots. And there were 6,000 *prashim* and there was an *am*, people, *כחול אשר על שפת הים*, the numbers were like the sand on the edge of the sea. That means there were an awful lot, an awful amount of bad people, and they're all coming to fight against Shaul.

Now it says clearly in the *passuk*, that in the *machaneh Yisrael*, in the Jewish camp, there became a very big *bahalal* and many of the people from that camp fled and sought out places to hide. It says *vayischabu ha'am*, "they hid out," *bema'aros*, "in caves," in rocks. Wherever they could find a hole. In pits. In every single thing you can imagine they found themselves a place to hide.

Shaul Hamelech was trying to put together an army. Nu, he gets together 3,000 soldiers. He's up against the odds of what you would call 20, 30, 40, 50 to 1. I mean it's crazy odds. And he said, "Let's go." The only armor they had was what? *Sefer Tehillim*. They went out with *Sefer Tehillim*.

Shmuel Hanavi was advising them. He was the war advisor, and he told Shaul, "Don't begin to engage the enemy. You wait until I come and I'm going to bring a *korban*. Don't start the battle until I arrive and I bring a *korban*." Shaul waited a day. Shmuel didn't show up. Shaul decided to wait two days and again Shmuel didn't show up, and meanwhile the Plishtim here were getting themselves girded for this war and bringing new *kochos* into this place. Three days went by. Still no sign of Shmuel. Four days went by. The Yidden were *plotzing* already. Five days went by. The Plishtim were going strong in their preparations. They were building their protection, the defense lines one after another, and Shaul's 3,000 huge army, with every day that went by, he was losing a couple of people who fled because they were petrified. On the seventh day, out of 3,000 soldiers do you know how many he had left? Six hundred. Six hundred men were left against this humongous army of tens of thousands.

Now Shaul Hamelech was also about ready to *plotz*. He said, "If we wait one more day, I'm going to be the only guy standing here up against this enemy." What did he do? Shaul told his men, "Bring me a *korban olah* and a *korban shelamim*. I'm bringing the *korban*." And he went and brought the *korban*. The second he brought the *korban*, Shmuel Hanavi showed up. What happened afterwards? *ויאמר שמואל*, Shmuel says to Shaul, *מה עשיתי*, "What did you do?" So Shaul turned to him and said, "What do you mean? I saw I was losing all my people. All my soldiers were dispersing. I had no choice. And you didn't show up for one day, two days, seven days." He said, *למועד ימים*, "You didn't show up forever. Nu. And the Plishtim are getting bigger and stronger and stronger and stronger and I said, 'They're going to come down and they're going to eat us up.' So I said, 'I'll bring the *korban* myself and I'll go up and fight.'" He said, "I didn't want to bring the *korban* before you showed up," he told Shmuel, "but I saw I was going to remain alone against millions of soldiers here. I had no *breirah*."

You know what the *navi* told him? ונסלת, “You’ve acted foolish.” This is real *mussar*. To tell a king you acted like a fool. לא שמרת, “You did not guard.” You did not observe, את מצות ה' אלקיך אשר צו, “what I commanded you.” Hashem just made you a *melech* on Klal Yisrael. After being appointed a *melech* you don’t listen to Hashem? It was considered a mistake on Shaul’s part.

Now, on the other hand, Dovid Hamelech, when he became king, also faced a similar challenge. What happened? He was told there was going to be a war. Shmuel came to anoint Dovid. It says in the *Chazal* that the *malachei hashareis* came to *ta’anah* to Hakadosh Baruch Hu, “Ribono Shel Olam, why are You taking away the *malchus* from this *tzaddik*, Shaul, and giving it to Dovid?” And Hashem said, “I’m going to show you the difference between Shaul and Dovid.” Shaul went and asked the *urim vetumim* what to do when he saw the Plishtim coming. He was told orders what to do and he couldn’t carry out the orders, but when Dovid Hamelech saw the Plishtim come to him in Emek Refaim, he immediately asked the *urim vetumim* and a strange thing happened. What happened to the *urim vetumim*? The *urim vetumim* told Dovid as follows: You don’t have any *reshus* to start up with the Plishtim, even if they’re as close to you as could possibly be. You could feel their breath. You could smell them. Don’t go up and fight with them until you see My sign. What’s My sign? The top of the trees are going to do a little dance. Hashem is going to blow the wind on the top of the trees. When you see the top of the trees going, moving, that’s your command to go to war. ויהי כשמעך את קול צעדה בראשי הבכאים, “And when you hear the rattling at the top of the trees, then you’ll know.”

So what happened? The *medrash* tells us. The Plishtim came and the Jewish nation, Dovid and his people, could see them coming toward them. They came very close. They were *arba amos* away! You know what *arba amos* means?! Six feet! You’re more than *arba amos* from me now (speaking to a talmid). Klal Yisrael said to Dovid, “Psst, let’s go. Let’s go. Let’s jump. Let’s give them a surprise here. Let’s jump out of the bushes and fight.” Dovid Hamelech said, “No. Look at the top of the trees.” He said, “If right now we jump out and surprise them, we’re going to die.” They said, “If we don’t jump out, they’re going to kill us, wipe us out. Isn’t it better we should die *tzaddikim* and not die like idiots?” Dovid Hamelech said, “Me and you, we are going to look at Hashem. We’re going to be *toleh* our eyes on Hashem.” He kept looking at the top of the trees and *miyad*, suddenly all the trees started to rattle, and they came running out from the hiding space. They attacked the Plishtim ויעש דוד כן כאשר צוהו ה' ויך את הפלשתים, and he beat the Plishtim.

So then Hakadosh Baruch Hu said to the *malachei hashareis*, “Do you see the difference between how Shaul acted and how Dovid acted?” You know what caused Dovid to be saved? The words of Hakadosh Baruch Hu that he was *mekayem*. נר לרגלי דבריך, “Your word is a lamp to my feet” (Tehillim 119:105). Shaul Hamelech was a *gevaldige tzaddik*. *Chazal* tells us that when he became king, he had no sins in his pocket at all, but he couldn’t withstand this test. He was facing the Plishtim and he couldn’t. His *emunah* weakened and he jumped into the fray before it was time. Shmuel told him, “Because of this mistake your *malchus* will not last, because you did not guard what Hashem told you.”

The question is, what was Hashem doing this for? Why did Hashem *taka* tease these people and have them wait until the last minute? Why do you have to wait for seven days for Shmuel to show up? Why do you have to wait until the leaves move? If you can see the whites of their eyes already, these enemies are crawling in the bushes to get you, and you can jump up and stab them right in the head, that should be the right time to strike them, no?! It seems like it’s a done deal. No. It’s not time yet. So why did Hashem make that delay? And the Alshich says that He makes that delay to *mechazek* our *bitachon* in Him. If you trust that it’s Hashem winning this battle and that you will win it, and Hashem says you don’t go before the leaves give a shake and you put your *bitachon* in Hashem, then you’re good to go.

How many people give up trying to work on *bitachon* to do something? The same thing happened to Eliyahu on Har Hacarmel. Comes along the Alshich and he says that’s the *pshat* in the *passuk* over here, in our parsha. You see in the *passuk* beforehand it says you should take a *se’ir izim* and Hashem will appear to you. It also says Moshe commanded everybody to come to the Ohel Moed and they were all standing there *lefnei* Hashem. What was the purpose of bringing them there? You know why? They had done everything that Hashem commanded them and they’d brought all their *korbanos lefnei* Hashem. So they thought that Hashem would bring down a fire on the *mizbeach* even if they hadn’t put the animals on the *mizbeach* yet. They expected Hashem’s Shechinah would come down by bringing fire on the *mizbeach* and it would devour the *korbanos* immediately and they wouldn’t have any doubts. Everybody came there, around the Ohel Moed, and they stood and were waiting for the fire to come down. Moshe Rabeinu told them that which you’re waiting for, the fire, it won’t happen. *Adaraba*. Hashem wants you to do every single thing. Take the *olah* and put it on the *mizbeach*. Take the fats from the *korbanos* and put them on the *mizbeach*. And then have *bitachon* that Hashem will do what He will do. זה הדבר אשר צוה ה' תעשו. You just do what Hashem commands you. Be *zoveach*, be *zorek* the *dam*, put it on the *mizbeach* and then afterwards, at the last moment, when you need fire, וירא אליכם כבוד ה'.

And that’s what *taka* happened. After they brought the *korbanos* and they were *boteach* in Hashem that He’s going to bring down fire, ותצא אש מלפני ה' ותאכל על המזבח את העולה ואת החלבים, (v. 24). Only after they had strong *bitachon*. Everybody always says to Hashem, “If You give me this, then I’ll be a big *tzaddik*. You give me money and then I’ll sit and learn.” You sit and learn. You have to be strong in your *bitachon* in Hashem and then you’ll be *zocheh* to *nissim geluyim*. Hakadosh Baruch Hu, after all the *nissim* that Hashem did for them at that time, there was an unbelievable miracle that took place *besha’as* the *chanukas habayis*, and everybody witnessed this *nes gadol*. Everybody fit into this tiny little spot which was an absolute miracle, and then they saw *taka* ויראו כל העם ויראו, and they sang to Hashem and they said *shiros vesishbachos*.

Says the Alshich: *Bitachon* brings the *yeshuah*. You have to be *mechazek* more. Here is a person looking for a car. He has *bitachon*. He looks for a car. And the car doesn’t come the first day. It doesn’t happen the first week.

TAZRIA - METZORA: THE KEY TO DEALING WITH YISSURIM

DISEASE OF AFFLUENCE

This week's *parshah* is *Parshas Tazria Metzora*. If you take a look it says (14:34), "when you come to the land of Canaan, which I'm giving to you as an inheritance," says Hakadosh Baruch Hu, "upon a house in the land of your inheritance." Rashi says as follows: "I will place a plague of *tzara'as*," בבית ארץ אחתכם, בבית ארץ אחתכם, Hashem is being *mevasser* to them. (*Besurah* is a piece of information. There could be a *besurah ra'ah*. There could be a *besurah tovah*. We call Eliyahu Hanavi the *mevasser, kol mevasser*.) שהנגעים באים עליהם, that *nega'im*, plagues will come upon them. What's the *besurah*? Continues Rashi, לפי שהטמיון אמוריים, because the Emorim hid, מטמוניות, שהיו ישראל במדבר, golden treasures, בקירות בתיהם, in the walls of their houses, כל ארבעים שנה, all through the forty years, ועל ידי הנגע, ועל ידי הנגע, and through the *nega*, נותץ הבית, the houses were broken down, ומוצאן, and the treasures were found.

Now, from this Rashi, does it sound like it was a *besurah ra'ah* or *besurah tovah*? A *besurah tovah*, of course. Hashem is giving them some good news. I'm going to bring upon them a *nega tzara'as* in order to reveal the *matmoniyos* of *zahav* in their *bayis*.

Now, it's interesting. On the one side you call it a *nega*. A *nega* doesn't sound like a *besurah tovah* - although I once explained to you that *nega* is the letters of *oneg*. I once gave a whole *shmooze* to explain the *shaychus* - but here, it seems *taka a nega* is an *oneg*. It makes a fellow who's inheriting that house rich. So what do we have to understand here? We need to understand that sometimes Hakadosh Baruch Hu wants to be *mezakeh* you with some wealth, and for that purpose, He brings some *nega'im* in the walls of your house. The obvious question is: If You want to be *mezakeh* me with wealth, just send me a lottery check. Why do You have to bust my house down? Why do You have to put me through all this turmoil and turbulence, to have a *nega*, to bring a *kohen*, then you have to leave the house - all kinds of *zachen*, in order to give me a *brachah*?! Just give it to me on a silver platter. That would be the *kasha*.

You have to know something. This is a very big *yesod* and if you take this *yesod* and you internalize it, you'll be able to deal with your life in a much better way. If somebody were to ask you, "What is the human being's struggle in life? What is it?" Everybody in the universe struggles with what? What would you say the struggle is? Everybody struggles with *yissurim*, whatever form or fashion they take; it's the universal equalizer. Everybody's dream is how to get out of *yissurim* and anybody who goes through life and he doesn't have *yissurim*, you're thinking, "Wow. One lucky man. One lucky person."

PREPARING FOR THE CHALLENGE

You have to know Rabbosai, if you're trying to avoid *yissurim*, you're setting yourself up for destruction because you have to know every single person must endure *yissurim* in this world. There is no one in this world that escapes *yissurim*.

Now, sometimes you can go for days, sometimes weeks, sometimes for a period of time in your life where you don't get *yissurim* but there is no *metzius* in the world that a person should live his life *beshalvah*. Get that straight.

Now, knowing that, first a person says, "Oh I don't want to hear this." A person gets all confused and confounded. "I'll figure a way out. I'm on top of my game." Everybody has this *narishkeit*. So knowing this is a tremendous piece of information, because preparing oneself for how to deal with *yissurim* and what his response is going to be to those *yissurim*, is where the power, the energy, the *koach* to deal with *yissurim* lies. The worst thing is when a person does not prepare himself for that eventuality and then they get clobbered, not even by big *yissurim*, and all of a sudden their "life is over."

You have a person who one day wakes up and his back gives out. He always imagined himself as a *shtickel* Hercules, as a healthy-back kind of guy. He did his sit ups. He liked jumping around, jumping jacks. He was convinced that's not going to be my problem. You think about every area of your life. And you know what happens? Your life is over for that *tekufah*. A person loses his life for a week. That's an expensive price to pay.

So the *avodah* of a *mentch* is always to figure out: How do I relate to *yissurim*? The question that everybody calls their *rav* for is, "How do I get out of these *yissurim*?" That's what everybody wants to know. "What do I have to do to get out of my *yissurim*? What do I have to do to avoid *yissurim* in the future?"

Rabbeinu Tam (1100-1171) in his *Sefer Hayashar* writes, וזה מעשה הצדיקים.³ You know what defines a *tzaddik*? The one who deals with life in the following fashion: He knows he's going to have *yissurim*. If not today, tomorrow. If not

³ המידה השישית - הקורות והתלאות הבאות על בני אדם. כגון חידושים רעים או טובים, או שיהיה במצור, או יעלה למעלה גדולה, או ירויח הון, או שיקחוהו בשבי, או יאבד לו ממון, או יחלה הוא או אחד מבני ביתו, או יהיה גולה מארצו, או חבוש בבית הסוהר, או ימות אחד מאוהביו. כל אלה החידושים ורבים כהם יסרידו לב בני אדם מעבודת האל, וישכיחוהו אותה, ויסירה מלבו. אך בעת הזאת ידע ויבחן שכל כל משכיל, החזק הוא הרפה כי אם יהיה חזק ואמונתו קיימת, לא יוכלו כל החידושים לחסר מעבודתו. כאשר לא יוכלו הרוחות החזקות לעקור ההר הגדול ולהמישו ממקומו, כן השכל החזק והאמונה העיקרית לא ימישום כל אלה המאורעות. וצריך האדם לזהר בעת הזאת, וידע כי על זה התנאי בא בברית עם אלהיו, ואחרי אשר התנה על נפשו לעבוד אותו, צריך להשלים נדרו ולקיים אסרו, וצריך לו להכין לב חזק ואמיץ לקבל המאורעות, ויחשוב בהם בטרם בואם, וימתנים בכל יום ובכל שעה ובכל חודש, ויאמר בלבו, אם לא יבואו היום המאורעות יבואו למחר, ואם לא יבואו למחר יבואו לאחר מחר. וכשיעשה זה, יהיו עיניו ולבו בהם כשיבואו המאורעות, לא יסרידוהו ולא ישכיחוהו העבודה, כי ימצאוהו מזומן לקבל אותם. וזה מעשה הצדיק, כי יחשוב וידע, כי העולם נוח התלאות, ועל כן עיניו ולבו בהם בכל רגע, ועל כן לא יסרידוהו כשיבואו ולא יחרידוהו. אך יחרידו למי שהוא בטוח בעולם, ויאמר כי לא תבוא עליו צרה וכי שלותו תעמוד עליו, ועל כן, כשיבוא עליו הפך מאשר חשב, יחריד, ותאבד דעתו, ואמונתו, ועבודתו. וצריך למשכיל לשמור נפשו תמיד, ואל יבטח בטובת העולם רגע, רק ידע כי התלאות מזומנות לבוא, ובה יצליח ותקיים עבודתו.

tomorrow, he says, in a couple of days. If not a couple of days, next week. If not next week, next month. You will have *yissurim*. He says, “*Haolam hazeh* is called *neveh hatelaos*,” a place of challenges. There are some conditions that people suffer with that last a lifetime. Not everything is a temporary headache. People have migraines for years. People suffer all kinds of *yissurim*, hearts and the like, for long periods of time.

TIME FOR A TZARA’AS INSPECTION

Now, the *passuk* tells us that Hakadosh Baruch Hu sometimes wants to be benevolent and He wants to shower a person with wealth. What does He do? He brings a *nega* to his house. The guy wakes up and there is a funny discoloration on the wall. Nu? You call a *kohen* and you say, “What is that?” He looks at it and he says to me, “It seems like it’s mold.” You say, “What? You’re a *kohen*. I didn’t call you *altz* your other talents. I called you because you’re a *kohen*.” The *kohen* sends a message. He will tell you: “Before I come to your house, clear your house out.” And the person will say to him, “What does that mean? Just come and see what it is.” “Let me tell you something. Before I come, take everything out of your house. You hear that?” “What does that mean?” “Take out your furniture, every piece of furniture down to the bare walls, as if you’re moving out. Take out your stove. You don’t have to take out the kitchen sink. Whatever is part of the house doesn’t have to go. But everything that is not part of the house, your couches, your beds, your furniture, your... Don’t ask. It’s unbelievable. Clear your house out, down to the walls. You know why? Because there’s a possibility that it’s a *tzara’as*, and if I pronounce it *tamei*, everything in your house becomes *tamei*.”

The guy says, “Should I take my chances? There are all these *chachmei Chelm* over here, today.” The guy thinks, “*Shrek*, I have to clear my house out! Where am I going to put it all? Who’s going to help me move it? Who’s going to get it?” Not everybody learns in Tiferes Avigdor, where you can call up your friend, your *chevra*, and say, “Come on over and help me move in one minute,” and, “Sure. You’re moving in. You’re moving out. No problem.”

So, the guy says, “Okay, I’m *mekabel*.” Now, the *kohen* comes, and the *kohen* checks the *nega*, and he tells him that the house has got to be locked up. For the next few days, no one can live in this house. The guy has no choice. He can’t say no. The house has got to be locked down. They put yellow tape around it, the police line, by order of the local *kohen*. The guy has to go and live in some hotel or the guy has to live in some other place with their family. Some people have a lot of kids.

A guy just called up today from Eretz Yisrael. “*Mazel tov, ich hab a gutte besurah*.” I was thinking: Oh no, I got one of those calls yesterday. From one of my good friends. What was the call? His daughter just became a *kallah*. He’s sharing the good news with me. I said, “Okay. What’s your *simchah*?” “The *simchah* is, I just had twins, my 16th and my 17th child. I want to know if you can help me out for the *bris*.” So that kind of guy can’t simply move into his neighbors. The neighbor doesn’t have the 19 beds that he needs. If you have 17 kids you need 19 beds. He has to move into a hotel, that is what it is.

At the end of the period of time, the *kohen* comes back. He says, “I’m going to the house for another check up.” They call the *kohen*, “This is very expensive, this whole holiday. It’s not a holiday, it’s *yenne gesheft*. I am spread out over half the hotel. Do me a *tovah* over here.” The *kohen* says, “I’m going back. It’s time. I’m going to go check it again.” He calls him back, “Reb Yid, I’ve got some news for you. Your house is *tamei*.” “What does that mean? Do we sprinkle water on it? Do we hose it down?” “No. The house has got to get destroyed.” And they destroy it. Now, all of a sudden, they find a *matmon shel zahav* in the walls.

Frekt the *Naos Desha* (R’ Dovid Shlomo Eibenschutz, 1755-1813): if Hakadosh Baruch Hu wants to give the guy a present, couldn’t He figure out an easier way to do it? What’s the *pshat*? Why do you have to do such *aza min zach*?

GETTING A GIFT REQUIRES ACCEPTANCE OF YISSURIM

There is a *gemara* in the *Yerushalmi* in *Horiyos* (3:4) that says, *ma’aseh b’Abba Yudan*, there was a man named Abba Yudan who was an *ashir gadol me’od* and he was also very kind and a *groisse baal tzedakah* until one day, he was *yored m’nechasim*.⁴ He lost everything. *Ad kedei kach* that the *gabbai tzedakah* refused to take money from him, so whenever they went collecting, they would avoid his house and they used to not even bother him. Abba Yudan was not willing to accept that. He chased after them, because he realized they weren’t coming to knock on his door anymore. They used to come every Montik (Monday) and Donershtik (Thursday). Now he sees the *gabbai tzedakah* and he runs after them. He says, “Tell me, I’m being *mashbia* you, tell me what are you collecting for?” And they said, “For a *chasunah* of a *yasom* and *almanah*.” He says, “*Taka* I want to participate.” “You have no money. You lost everything.” “I want to go home and talk to my wife.” He goes home and talks it over with his wife. He asks his wife, “How can we help out?” His wife says, “You know, we have one more field, one last field that we eat from.” His wife says, “I’ll tell you an *eitzah*. Go sell half the field. We don’t need the whole field. Sell half the field, and the money you get for that, give to the *gabbai tzedakah*. “We’ll carry on living.” So they did it and they gave the money to the *gabbai tzedakah*. The next day, he goes out to plow in the other half of the field. And in the middle of the plowing, all of a sudden, the plow shear gets stuck on a *chafetz*. It looks like a rock. If a plow gets stuck on such a thing, you have to dig up the thing. And what did he go to find? He discovers a *matmon*. Somebody had hidden treasure in his field. And now, he was restored back to his previous wealthy status. So we

⁴ אבא יהודה עביד מצוה בעין טובה פעם אחת ירד מנכסיו וראה רבותיו ונתייבש מהן עלה לו לביתו ופניו חולניות אמרה לו אשתו מפני מה פניך חולניות אמר לה רבותיו כאן ואיני יודע מה אעשה אשתו שהייתה צדקת ממנו אמרה לו נשתייר לך שדה אחת לך ומכור חצייה ותן להן הלך ועשה כן ובא אצל רבותיו ונתן להן ונתפללו עליו רבותיו אמרו לו אבא יהודה הקב"ה ימלא חסונותיך עם שיהלכו להם ירד לחרוש בתוך חצי שדהו עם כשהוא חורש בתוך חצי שדהו שקעה פרתו ונשברה ירד להעלותה והאיר הקב"ה עיניו ומצא סימא אמר לטובתי נשברה רגל פרתו ובהדורת רבותיו שאלון עליו אמרין מה אבא יהודה עביד אמרין מאן יכיל חמי אפוי דאבא יהודה אבא יהודה דתוריי אבא יהודה דגמלוי אבא יהודה דחמרי חזר אבא יהודה לכמות שהיה

can ask, couldn't Hakadosh Baruch Hu give him that *matmon* without breaking the *regel* of his *parah* and his plow shear? And forget about it. He had to go through such *tzaros* until he got to that *matmon*?! What did he need all of that for?

The answer is: Hakadosh Baruch Hu wants to give a person a *matmon*, but before He gives it to you, He has to release it. In order for it to be released there has to be a process. A person doesn't get it that way every time, but there are times that in order to get the *matmon*, a person needs to become *raui* - fit to be *zocheh* to it. What's the *zechus* that he needs?

Hashem says, "You know what he needs? We need to clear the tubes a little bit. We're going to give him one *nisayon*. He has to go through some *tzaros*. If he passes the test, and accepts the *tzaros*, the guy is free. He has *kaparah* now for his *avonos* and he's good to go."

HE WANTED A COMFORTABLE LIFE

So what happens? A guy first gets *tzaros*. He gets *tzaros* and the guy says, "Enough is enough. Why are You picking on me, Hashem?" I knew a guy that was a *gevaldige rasha*. A *gevaldige rasha*. He lived for 30 years with a *shiksah*. He was happy. He felt that, "Those were the happiest years in my life. It was the only source of happiness in my life." And then, I made the guy *frum*, and she became a *giyores amiti*, but I told the guy, "You've got to be *mescharet* (have regret). You've got to do *teshuvah* for what you did." He said, "What do you mean? It was the best thing that ever happened that I met this person, and you see now, *v'hara'ayah*, now that I've become *frum* and she has converted, she's *vaiter* my mate. It's *mamash* a..." I told the guy, "You're making a mistake. You've got to have a *kaparah*, and big stuff is going to come from you, but you've got to do *teshuvah*." But he couldn't.

So Hashem started to give him *yissurim*. The guy came to me one day, and he has small *yissurim*, but *yissurim* nonetheless. And the guy was not the kind of guy who was prepared. He hated *yissurim*. This was the kind of guy who prepared his whole life to avoid *yissurim*, *mamash*, to such a degree, that this fellow decided he's not going to have kids. You know why? Because when you have kids, you're guaranteed to have *yissurim*. You can't sleep a full night. "Therefore, I'm not having children." The guy did everything in his ability to avoid *yissurim*. I told him, "My friend, you're making a mistake. You have to have *yissurim*." And he got *yissurim*.

Then he told me, "Enough is enough." Nu? So Hakadosh Baruch Hu says, "Okay. Enough is enough. I'll stop the *yissurim*. But you know what's going to happen now? You're not going to get the *matmon*, the treasure that I have waiting for you." I told the fellow, "Do you mean that enough is enough? If you mean that, Hashem will stop. Hashem is preparing you. And then afterwards, you're going to come to Hashem, and you're going to say, 'Why did You stop?' And you'll see, *bazeh ubaba*, in the Next World, you would have begged Hakadosh Baruch Hu, 'Please Hakadosh Baruch Hu. Why did You listen to me? Because I opened my stupid mouth and I said, "Stop, enough is enough!" That's why You listened to me?'" Hashem said, "That's your problem." When a person sees a *nega* in his house, he has to know, it is a process. Hakadosh Baruch Hu is giving him one test after another test. First, he's got to take everything out of the house. Then he's got to move out of his house for a week. Then he has to break the whole house down, *mamash*, down to the foundation. And if in the middle of this process, the person starts to complain and the person starts to say, "Oh what kind of bad *mazel* I have. What does Hashem want from me? I'm doing so good. I was *mekabel* the first step, and I didn't complain to Hashem, but come on!" Then Hakadosh Baruch Hu says, "Nu, the *kohen* will come back and say the *nega* is *tahor*. You can move back into your house - and *gornisht*." But if a person is *mekabel* the *din Shamayim*, the *sofo shel davar*, the end of the story, is going to be that he's going to be *zocheh* to that *matmon*.

ACCEPTANCE IS THE KEY

I want you to know that every time you get *yissurim*, this is what it is. And I want you to remember this *klal*. This is a major *yesod* that I've tried to tell you (speaking to his talmidim) many times, and if you'll know this, you'll be empowered for the rest of your life, but right now, because most of you are not suffering, so you're living on easy street, and you're living *ba'olam hadimyon* with the *yetzer hara*.

There are two *gemaros*. There's one *gemara* (Ta'anis 21a) that says *גם זו לטובה*; that means, every *ra'ah* that a person gets, is *l'tovah*.⁵ There is another *gemara* (Brochos 60b), *כל מה דעביד רחמנא, כל מה דעביד רחמנא, לטב עביד*, He's doing it specially to bring you *tov*.⁶

Again, the first *gemara* that says *גם זו לטובה* means every *ra'ah* that a person gets is actually *l'tovah*. The second *gemara* says: *כל מה דעביד רחמנא לטב עביד*, whatever Hashem does, He does in order to bring you *tov*. One *zach* is that every *ra'ah* is *l'tovah*, it is always good for you even if you don't understand how. That is *גם זו לטובה*. You think it's *ra'ah*? No, it is *l'tovah* even if you don't see it. The second *din* is, even though you don't see the good in it, nevertheless *כל מה דעביד רחמנא לטב עביד*, Hashem is using the *ra* as a way to give you *tov*. But that requires being *zocheh* by accepting the test Hashem is giving you. *גם זו לטובה* always applies, whether you accept it or whether you do not accept the test.

I tell everybody, "Every *ra'ah* is *l'tovah*. But not everybody is *zocheh* to *כל מה דעביד רחמנא לטב עביד*, because if a person does not accept the *yissurim*, then, he won't get the *לטב עביד*. If a person says, "You know what? I don't know. I don't *chap*."

⁵ וְאֵמַר קָרוּ לִיה נְחוּם אִישׁ גַּם זֶה — דָּקָל מִלִּיתָא דְהוּהוּ סִלְקָא לִיה, אָמַר: גַּם זֶה לְטוֹבָה. אָמַר רַב הוּנָא אָמַר רַב מְשֻׁם רַבִּי מֵאִיר, וְכֵן תָּנָא מִשְׁמִיה דְרַבִּי עֲקִיבָא: לְעוֹלָם יְהִי אָדָם רְגִיל לֹמַר: "כָּל דְעֵבִיד רַחְמָנָא לְטַב עֵבִיד." כִּי הָא דְרַבִּי עֲקִיבָא דְהוּהוּ קְאָזִיל בְּאוּרְסָא. מָטָא לְהֵיכָא מֵתָא, בְּעָא אוּשְׁפִיזָא לֹא יִהְיִי לִיה. אָמַר: "כָּל דְעֵבִיד רַחְמָנָא — לְטַב." אָזִל וְכַתְּבָבְרָא, וְהוּהוּ בְּהַדְיָה תְרַנְגוּלָא וְחִמְרָא וְשִׁרְגָא. אָתָא זִיקָא כְּבִיָּה לְשִׁרְגָא. אָתָא שׁוּנְרָא אֶקְלִיָּה לְתַרְנְגוּלָא. אָתָא אַרְיָה אֶקְלִיָּה לְחִמְרָא. אָמַר: "כָּל דְעֵבִיד רַחְמָנָא — לְטַב." בֵּיה בְּלִילִיא אָתָא גֵּיסָא, שְׂבִיָּה לְמִתָּא. אָמַר לֵה: לֹא אָמַרִי לְכֹן כָּל מַה שְׁעוּשָׂה הַקְדוּשׁ בְּרוּךְ הוּא

I don't *fashteit klor*," maybe that shows he is having trouble accepting the test, then they're missing the point. People always tell me, "I just want to understand. I just want to understand." I say, "You don't want to understand. You want to understand only in order to figure out a way to get out of it. That's what you want to do."

EVERY CHALLENGE IS A SOURCE FOR TOV

A person has to know, and a person has to say, "Hakadosh Baruch Hu, I know it's *l'tav*. I'm going to be patient. I'm going to be super patient, because I know that You're bringing me to tremendous *tovah*." Then Hakadosh Baruch Hu will reveal to you the treasures on every single step. If a person believes *be'emes*, and he sees the difficulties that he faces in his life through the glasses of the Torah, the way Hakadosh Baruch Hu wants us to look at it, then everything in his life turns into a *matmon*. Everything becomes a treasure.

Avraham Avinu withstands nine tests, and when he comes to the last test, Hashem says, "Please, I've got one more from you. *אני מבקש ממך*," Hashem says, "don't mess this one up." And after he withstood it, you know what Hashem told him? *עתה ידעתי כי ירא אלקים אתה*. You know what Hashem said? This 10th test was the biggest *matmon* of all the *matmonim*. That challenge that Avraham Avinu was *mekabel b'simchah* and he was *holech b'simchah* with Yitzchak, and he didn't *kvetch* and say, "Oy vey, oy vey. What is Hashem doing to me? Okay, I'm going to do it because it's *ratzon Hashem*, and my name is Avraham, and I'm a good Jew and I'm going to do it. Yeah, I'm an *erliche Yid*. But '*shver tzu zein a Yid*' sometimes, you know what I mean? Boy, whew! Hashem is really testing me." No. It says Avraham was *holech b'simchah* with Yitzchak *k'ilu*, Rashi says, they were both going not knowing what they're going for. Unbelievable! And what does Hashem do? He grants the Aseres HaDibros - the Torah - to all your descendants, who throughout all of history will be *yonek*, continuously drawing sustenance and *tovah* from this *ma'aseh*.

This is why all *nisyonos* come. That's what Hakadosh Baruch Hu says. It's a *besurah tovah* Hashem says. I'm being *mevasser* you a *besurah tovah*: A *nega tzara'as* is the key for all the *tovah* in the world.

So our *avodah* is, Rabbosai, always to look at something from the proper *mabat*, from the proper perspective. I have thought about this thousands of times, and there are many times where I've had challenges and I wasn't prepared for it and I felt bad when the challenges came. But after the challenge passed, I felt even worse. The *yetzer hara* tells me: Nah, You look okay, *Ich vais*. You made it through. The storm is over." But the truth is, you lost an opportunity. You're going to need to take the test again. Every time you have a test and you don't pass it, if you're lucky, Hashem says, look I will make you learn the lesson again. Let's see if this time you're going to be happy in the test."

IF THERE IS PAIN, THERE IS GAIN

Here's a person, *nebach*, he is challenged by his wife, or she's challenged by her husband. Or a person is challenged by his kids. You know what kind of *yissurim* a person could have from their kids? *Mamash nebach*, a person could have challenges from his kids that could kill a person. It could destroy a human being if you have suffer from *tza'ar gidul banim*, you see a child not going in the *richtege veg*. And, a person can lose money and he can think, "*Shrek*, wow. What a wipe out. What a blow, as if you're taking it out in pieces. At least make me make a stupid mistake." Hashem says, "I'll do it My way." And if you're ready for it, oh, you find the *matmon*, you find the *matmon*.

Then a person thinks after the test is over, "*Shrek*, if only I would have been *mekabel* it a little bit more with *simchah*, you know what I would have had? I would have seen the *matmon*." But instead he said, "Okay Hashem, You want to do it to me? Hit me. Hit me up, Hashem. It's okay. I can take it. I'll be a pin cushion. You know, You need a pin cushion - okay, I'm *mekabel*. I donate my services to be a pin cushion." You think you're being a *tzaddik*, a pin cushion. And that's what a person has to understand. Hashem says, "I'm pushing *matmonim* your way. I'm giving you a little acupuncture with some needles to remove all the toxins and all the poisons from your body to enable you to see the *matmoniyos shel zahav* - and you think I'm giving you *tzaros*?!"

כל מה דעביד רחמנא לטב עביד I'm telling you a *besurah*! בשורה אני מבשר לכם

SHABBOS: A WORLD OF KULO MENUCHAH

The Gemara in Shabbos (10b) says מתנה טובה יש לי בבית גנזי, "I have a good gift in My treasure house."⁷ That statement is said in relation to Shabbos. How do we understand in a simple way that Shabbos is a מתנה טובה which is found בבית גנזי - in the hidden treasure house of Hakadosh Baruch Hu's? What does that mean?

Pashtus, what it means is that the *mahus*, the essence, of Shabbos is so elevated, and so *kadosh*, that it has no existence, no place, in the *olam hazeh*. It can't find itself in this world. Shabbos is not just another day. It's a מתנה טובה from the בית גנזי. The בית גנזי, is a very elevated place. Things in בית גנזי have absolutely no *shaychus* to *olam hazeh*; they're way, way 'up there.' And Shabbos is from the בית גנזי.

⁷ ואמר רבא בר מחסיה אמר רב חמא בר גוריא אמר רב: הנותן מתנה לחבירו, צריך להודיעו. שנאמר: "לדעת כי אני ה' מקדשכם." תניא גמי הכי: "לדעת כי אני ה' מקדשכם." אמר לו הקדוש ברוך הוא למשה: מתנה טובה יש לי בבית גנזי ושבתי שמה, ואני מבקש ליתנה לישראל, לך והודיעם. מכאן אמר רבן שמעון בן גמליאל: הנותן פת לתינוק, צריך להודיע לאמו. מאי עביד ליה? אמר אביי: שאיף ליה משחא, ומלי ליה כחלא. והאידיא דחיישין לכשפים מאי? אמר רב פפא: שאיף ליה מאותו המין.

The Maharsha explains that Hakadosh Baruch Hu gave this *matanah* to Klal Yisrael, למנוחה.⁸ Meaning, the *melachah* we are preoccupied with during the six days of the week is a result of the *cheit* of Adam Harishon. It's from the *klalos* of the *בעצבון תאכלנה*, “with hardship you will eat it,” Bereishis 3:17), and *וברעת אפיר תאכל לחם*, “by the sweat of your brow shall you eat bread” (ibid 3:19). All *melachah* is an outcome of that *klalah* given to Adam Harishon after the *cheit*.

Now, Shabbos is from the *בית גנזיו*, which means it is from a place that was unaffected by the *cheit* of Adam Harishon. Shabbos is elevated beyond the six days of the week and is not subject to the *klalos* of the *sheishes hayamim*. Just like for Adam Harishon, the six days prior to the first Shabbos were *כולו מנוחה* – the concept of *melachah* and the concept of *אפיר* did not exist – so too, on Shabbos Hakadosh Baruch Hu brings back that taste of *menuchah*. The experience of Shabbos is the *menuchah* of *kodem hacheit*. Before the *cheit* of Adam Harishon, there was a *matzav* of *מנוחה*, as there was no concept of *melachah*.

39 KALLOS AND 39 MELACHOS - EXCEPT ON SHABBOS

That helps us understand the concept of thirty-nine *melachos* which are *assur* on Shabbos. The *pshat* is that the thirty-nine *melachos* are *melachos* that are a result of the *klalah* of Adam Harishon. The whole concept of all *melachah* - that a person has to work for his bread, that a person has to grow produce and plant wheat and harvest it - is all an outcome of that *klalah*. Before the *cheit* of Adam Harishon, everything was done for him. There was no concept that Adam had to work. Hashem created processes in the world, but those processes had nothing to do with Adam, who was free of all those *melachos*.

The Zohar (Tikunei Zohar 48:7)⁹ says that the concept of thirty-nine *melachos* corresponds to thirty-nine *malkos*.¹⁰ He says the thirty-nine *melachos* were the thirty-nine *kelalos* given to Adam Harishon,

Chava, the *nachash*, and the *aretz*, after the *cheit*. And on Shabbos, even right now, the world goes back to a taste of *kodem hacheit* when there was no such thing as *melachah*, and it was the essence of *menuchah*. That means the *kedushas Shabbos* that enlightened the world during the first Shabbos after Adam Harishon's creation, comes back to the world every single week, and it brings with it its *kedushah*, without taking the *cheit* into *cheshbon*. It ignores the *totzaos* of the *cheit*. That's why there is no *melachah* on Shabbos. Shabbos is *yom menuchah u'kedushah*.

Now, that's why, says the Maharshah, that an *עכו"ם ששבת* is *chayev misseh*.¹¹ A *goy* has no *shaychus* to that *menuchah*. You have to know why not. Why doesn't a *goy* have *shaychus* to the *menuchah* of הראשון? There was no *Yisraelim* then?! We'll explain that shortly.

KEDUSHAH OF TIME AND THE NESHAMAH

The *kedushah* of Shabbos permeated the *zman* in the world. It's a day that exists in and of itself and above other days. It's a *zman* that comes from the *בית גנזיו* of Hakadosh Baruch Hu. And *Oy v'avoy* on the person who is *mezalzel* the Shabbos, and makes it less than the *יו ימים*. There are many people who work during the week, they go to a *shiur* during the week, but Shabbos is the one day that they take a break - *Shabbos lehrnen nisht*, they don't learn. אין לך זלזול גדול מזה. It shows that there are people who have so little *shaychus* to Shabbos, to the *tikun* of the *cheit* of Adam Harishon, and little *shaychus* to *Olam Habah*, which is the purpose of you coming to this world.

Now, you have to know, this *kedushah* of Shabbos not only permeates the *zman*, it's not only a unique day from the *בית גנזיו* of Hakadosh Baruch Hu that Hashem brought to this world. But the *kedushah* of Shabbos permeates the *nefesh*, the very being of each and every one of us, the *bnei Yisrael*. Every one of the *bnei Yisrael* is *gebenched* with a *neshama yeseirah*.

⁸ בבית גנזי כו' למסקנא דמוקי לה במתן שכרה דלא עבידא לאגלווי ניהא דמתנה טובה היא שבת דעוה"ב שכולו טוב ושבת והיינו בבית גנזי ע"ש שהוא רב טוב הצפון לצדיקים לעוה"ב שנאמר בו עין לא ראתה אלהים וגו' אבל השתא דס"ד דאשבת דעוה"ב גופיה קאמר הכי דהיינו דעבידא לאגלווי נראה לפרש דהיינו מתנה טובה שניתן למנוחה דמלאכת ו' ימים הוא מכלל קללות אדה"ר דכתיב בעצבון תאכלנה וגו' וברעת אפיר תאכל וגו' וע"כ בן נח אסור בו דאמרין בפרק ד' מיתות בן נח ששבת חייב כו' והיינו בבית גנזי כמו קודם שחטא אדם שהיה לו מנוחה בכל הימים ועיין עוד בזה במס' ביצה.
⁹ זכאה איהו מאן דנטייר דירה לשבת דאיהו לבא, דלא אתקריב תמן עציבו דטחול, וכעס דמרה דאיהו נורא דגיהנם, דעלה אתמר (שמות לה ג) לא תבערו אש בכל מושבותיכם ביום השבת, והכי הוא ודאי דכל מאן דכעיס כאלו אוקידי נורא דגיהנם, ארבעים מלאכות חסר חד אינו לקבל ארבעים מלקיות חסר חד בשבת, ואינו עשירה דלקה אדם ועשירה לחוה ועשירה לנחש ותשעה לארעא, ובגין דא אמרו מארי מתניתין אין לוקין בשבת, דאלין מלאכות אינו חשיבין ל' ישראל לקבל מלקיות אשרי הוא מי ששומר דירה לשבת, שהוא הלב, שלא מתקרב לשם עצב הטחול וכעס המרה שהיא אש הגיהנם, שעליה נאמר לא תבערו אש בכל מושבותיכם ביום השבת, וכך הוא ודאי, שכל מי ששכח פאלו מדליק אש של הגיהנם. ארבעים מלאכות חסר אחת, הן כנגד ארבעים מלקיות חסר אחת, והם עשירה שלקה אדם, ועשירה לחוה, ועשירה לנחש, ותשעה לאדמה, ולכן אמרו בעלי המשנה אין לוקין בשבת, שאילו המלאכות הם נחשבות ל' ישראל כנגד מלקיות.

¹⁰ Ed. note: Adam HaRishon ate from the tree shortly before Shabbos. As a result of his disobedience, a punishment of 39 malkos was administered (10 for Adam; 10 for Chava; 10 for Nachash; and 9 for ground). The reason why malkos are not given on Shabbos, is because refraining from the 39 prohibited Melachos on this day serves a parallel purpose, mirroring the punishment given to Adam HaRishon. The 39 Malachos are not merely rules about rest, they have deep spiritual significance: by abstaining from the Malachos, a person receives the same spiritual cleansing or rectification that one would get from the punishment of malkos!

¹¹ עובד כוכבים ששבת חייב מיתה כו'. יש לעיין בזה מה טעם ענין זה דוקא באלו הב' מצות דבדבר שאנחנו חייבין לעשות שהוא אצל העובד כוכבים היפך זה לחייב מיתה בעשייתו והנראה שהכונה בזה שהתורה נקראת ארוסה לפי שרוב ההמון אין עוסקין בה והיא התורה לגביה כארוסה בבית אביה שהניחה להיות תורת ה' אבל העוסק בה דה"ל נשואה ונקראת תורתו כמו שכתוב בפרק קמא דמסכת ע"ז והוא שאמרו בפסחים כל העוסק בתורה לפני עם הארץ כאלו בועל ארוסתו לפני מורשה וגו' מאורסה לכל קהלות יעקב במבואר לפי שעם הארץ אינו עוסק בה והוא ליה ארוסתו וכן מצות שבת נקראת בהרבה מקומות כלה כמ"ש בואי כלה בואי כלה דכארוסה ודאי דלא היא דכל ישראל קבלו עליהם שמירת שבת וכנשואה נמי לא היא לפי שאינו שומרים אותה כראוי כמ"ש פרק כל כתיב אלמלא שמרו ישראל ב' שבתות כו' ומשום הכי היא שבת לגביהו כלה שנכנסה לחופה ולא נבעלה ולזה כיון שהעובד כוכבים שאר עריות ובעולות בעל יש להן חוץ מארוסה וכלה שנכנסה לחופה דאין להן כדאמר' לעיל משום הכי היא ליה עסיקת התורה לגביהו כאלו בועל ארוסת ישראל ואם הוא שומר שבת ה"ל כאלו בא על כלת ישראל שנכנסה לחופה ולא נבעלה ואמרין לעיל דינין בדיני ישראל ועל כונה זו אמרו בשר"פ בשלח מהו נתן לכם ולא לעובדי כוכבים מכאן אמרו אם יבאו בני נח לשומר שבת לא דיין שאין מקבלין שוכר אלא שחייבין מיתה שנאמר ויום ולילה לא ישבותו ואזרתה זו היא מיתתן וכה"א ביני ובין בני ישראל וגו' משל למלך יושב ומטרונו יושבת נכגוד העובר ביניהם חייב מיתה ע"כ ודע שהרמב"ם בהלכות מלכים כתב הא דקאמר הכא דחייב מיתה היינו בידי שמים אבל אינו נהרג וכתב הכ"מ לפי דבריו דהא דקאמר תלמודא וליחשביה בהדי' ז' מצות ה"ק ולימני בהדיהו למימר דאסורין בה קאמר אבל לא לענין קטלא כו' עכ"ל ועוד האריך ע"ש וא"א לומר כן דא"כ למה לא מנה בהדי' ז' מצות לאיסור הא דמצרי שהכה ישראל דחייב נמי מיתה בידי שמים ואינו נהרג כמ"ש הרמב"ם שם אבל הנראה לדעת הרמב"ם דכל מה דלא חשיב בהדי' ז' מצות אין נהרגין עליהן והא דפריך הכא וליחשביה בהדי' ז' מצות ה"ק דאמאי לא חשיב' לשבת נמי בהדי' ז' מצות ויהיה ב"ב נהרג עליה ומשני קום עשה לא קחשיב דבוקום עשה אין ב"ב נהרג דלא מציון אפי"י בישראל בשום קום עשה שהיה נהרג בידי אדם וכן ההיא דכרי עוסק בתורה פריך נמי הכי וליחשבי' בהדי' ז' מצות ויהיה ב"ב נהרג עליה ומשני למ"ד מוארשה כו' דאין חויבו מצד עצמו ולא הוי אלא כאסמכתא בעלמא ואין כאן אזהרתן זו היא מיתתן ונראה מה שהביא לדרושה לא ישבותו אבני נח ולא אששת עתים דכתיב לעיל מינה נראה כמ"ש הרא"ש שהשבות בכל"מ הוא מנוחת הפועל ממלאכתו ולא מנוחת הפעולה והוחם והקור כי הם הם פעולת המזלות כו' ולא תפול בהם שבתית עכ"ל ע"ש.

KEDUSHAH AND ITS ABSENCE: KOACH AND CHULSHAH

There is a Gemara in Taanis (27b) that says that even if there is reason to be *gozer* a *taanis* on *Klal Yisrael*, we are not *gozer* a *taanis* on Sundays.¹² Why not? Rav Shmuel bar Nahmani says because it's the third day of the *yetzirah*. Adam Harishon was created on a Friday, so Sunday is the third day. Briefly, Rashi explains that there's a weakness associated with the third day after "creation," citing a proof from people of *Schem* who were weak on the third day after their *bris milah*.¹³ The gemora then gives another answer, in the name of R' Shimon ben Lakish, that a person is given a *neshama yeseira* on *erev Shabbos*, which is removed on *motzei Shabbos*.

The Rashba explains Reish Lakish's answer. What is the *omek hadevarim* that on *erev Shabbos*, at the end of יום ו', Hashem implants a Yisrael with a *nefesh yeseirah*?¹⁴ He says it's because Hakadosh Baruch Hu wants there to be within a *Yid*, a new nature, a nature to expand, תכונת ריבוי, a nature to reach *sheleimus*, and a nature of feeling and relating to true *oneg*. *Vos epes?* Why is this specifically at this time of the week? The *peshat* is because at the onset of the first *yom hashivi'i* - when the world was created - the world reached its *shleimus*, and was *nisbareich* (which is a lashon of *ribui* and *tosefes*), and so to speak was imbued with a *nefesh* and became a complete creation. Every Friday, *zogt de* Rashba, the process repeats itself: when *Shabbos* arrives, the world once again reaches a state of *sheleimus*

and *ribuy* as it did on the first *yom hashivi'i*. As a result, the Rashba explains, a *Yid* also receives a *nefesh yeseirah* at this time, attaining a level *sheleimus* and *ribuy* when the world reaches its elevated state. When *Shabbos* leaves this *neshama* departs from us. So you know what happens? You feel a lack of *koach* - just like the first *yom rishon* of creation, which lacked *sheleimus*. That's why they weren't *gozer* a fast day on Sunday, because a person has a *chulshah* then. You get the *neshamah yeseirah* on Friday from being *mekabel Shabbos*. When you go to the *mikvah* on *erev Shabbos* and you're already in *Shabbos* mode, you start getting the *nefesh yeseirah*. And after *Shabbos*, you lose it, so there's a *chulshah* on *Yom Rishon*. This is from the Rashba. It's not from a *Chassidische sefer*, it's the Rashba. *Moredik*.

So therefore you have to understand that this is a tremendously valuable spiritual gift that Hashem gave us. And do you know when that *nefesh yeseirah* leaves completely? After the *seudah* of *motzoei Shabbos kodesh*, i.e., after *melave malka*.

ASKING FOR KEDUSHAS SHABBOS TO AFFECT THE WEEK

And there is another little secret I'll tell you. The Shelah says, and there are others, the Ben Ish Chai brings this down, that when a person eats *seudah melave malka*, that brings *brachos* into all his weekday *seudos*. It enhances the benefits that a person can get from his *achilah* throughout all the *yemei hashavua* from the *kedushah* of *Shabbos*. And therefore, the Ben Ish Chai says, that on *motzoei Shabbos* that's why we say ויהי נועם ה' אלוקינו, "May the favor of Hashem, our G-d, be upon us..." (Tehillim 90:17). When did they originally say ויהי נועם ה' אלוקינו? Does anybody know? When they were *mechanech* the *Mishkan*, and the *Shechinah* was not coming to rest and *Klal Yisrael* got worried. So Moshe *davened* ויהי נועם ה' אלוקינו עלינו - Hashem please be *mashreh* the *Shechinah* on our ידיו. So every time a person concludes the *Shabbos*, and hopefully he was *zocheh* to a little bit of *me'ein Olam Habah*, and elevated himself and utilized that time for *rebui*, for *sheleimus*, and for *omek* - then we hope that the *Shechinah* will rest on the *maasei yadeinu* of the week ahead. That's why we say it.

GRAB THE OPPORTUNITY!

But *nebach*, so many homes on *erev Shabbos* don't tap into the *neshamah yeseirah* that we are given on *erev Shabbos*. A fellow comes home on Friday afternoon and that becomes a *zman* for *machlokes*. Everybody gets frustrated and gets upset at each other. Instead of being a *zman* for *simchah*, of *ribui*, and *sheleimus* and *omek*, it becomes *fahrkert*. And then, the *chulsheh* doesn't begin on Sunday, the *chulshah* begins on Friday. Or a person closes the *gemara* and says, "Now I'm not *shteiging*. Call me back Sunday. Maybe Sunday I'll think about *shteiging* again. But the weekend is mine. On the weekend, I'm not *shteiging*. I've just got to chill, I have got to rest, I have got to this and that."

If a person understands what a great *matanah* *Shabbos* is, then he understands that there's a tremendous ability of *ribui* and *sheleimus* and *omek*, so he keys into that *koach* and he tries to make it an elevated day. And he becomes *raoy* for it because it's that one day you don't have to learn. It's the one day you don't have a *lachatz* from the *yeshivah*, you don't feel you have to keep to *sedarim*. But that's the time that a person keys into his *koach* and a person grows with this *koach*, and is *marbeh* his *koach*, and he gets a taste of the *omeik*, and he gets to enjoy the true *menuchah* of *yom haShabbos*.

¹² באחד בשבת מאי טעמא לא? אמר רבי יוחנן: מפני הנוצרים. רבי שמואל בר נחמני אמר: מפני שהוא שלישי ליצירה. ריש לקיש אמר: מפני נשמה יתירה, דאמר ריש לקיש: נשמה יתירה ניתנה בו באדם בערב שבת, במוצאי שבת נוטלין אותה ממנו, שנאמר: "שבת וינפש". כיון ששבת — וי אבדה נפש.
¹³ שלישי ליצירה — דאדם נברא ביום ששי ובכל יום שלישי היו חלוש דכתיב (שם לד) ויהי ביום השלישי בהיותם כואבים.

¹⁴ Ed. note: the Rashba uses the word "nefesh" (as opposed to neshamah) because we learn about the neshamah yeseirah from the expression שבת וינפש.